SMITH'S REPORT

On the Holocaust Controversy

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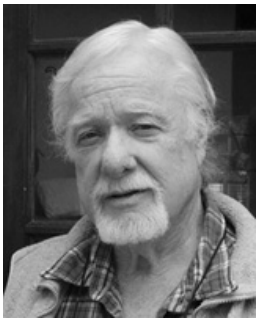

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ON BEING FULLY HUMAN

Bradley R. Smith

The third week in March History News Network (HNN) published Dagmar Barnouw's review of Joerg Friedrich's *The Fire: The Bombing of Germany, 1940-1945*. Ms. Barnouw is Professor of German and Comparative Literature, University of Southern California, and author of *Visible Spaces: Hannah Arendt and the German Jewish Experience*, John Hopkins (1990). She lives in Del Mar, California. Her latest book is *The War in the Empty Air: Victims, Perpetrators, and Postwar Germans.* She publishes regularly on HNN.

The final paragraph of Barnouw's review reads: "The attack erased whole streets of buildings admired for their restrained neo-classical beauty because the material of which they were built, stone, had been shaped to teach beauty, form, proportion and purpose. The bomb, too, Friedrich writes, 'was an educator passing judgment on power and impotence. The impotent vanquished are defenseless, without the possibility of an appeal. . . . The victor cannot be indicted in the name of religion, human rights or morals because he *is* the religion, the rights and morals.' It was in the interest of the victor that the vanquished not look back, not dwell on their country's devastation, but move on. More than sixty years later, it confirms the victor's enduring power that Friedrich's looking back at and mourning that devastation still seems dangerous to many readers."

Peter K. Clarke has published upwards of 8,000 posts on HNN, a Web site "for historians by historians." I have severely edited this exchange as it reached some 12,000 words. Professor Clarke opened the exchange with a brief, and what he thought rational, criticism of Professor Barnouw's review of Friedrich. My eye, my heart as it were, was caught by his second sentence.

PETER K. CLARKE: There cannot be any justification whatever for firebombing "the Paris of the Elbe." It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe. However, World War II did not begin with the bombing of historic German cities. It is hypocritical to complain about a belittling of British and US atrocities in World War II, while sidelining all other atrocities, and neglecting the causes of the war.

BRADLEY R. SMITH: Are we looking around here for ways to morally justify the intentional burning alive of tens of thousands of innocent, unarmed German civilians? Not complicated, and not necessary. They were intentionally killed for a "greater good"--from the point of view

Continued on page 10

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it clear to me if I can use your name, or if you need to remain anonymous.

RICHARD WIDMANN

I read the CODOH Forum Debate about Holocaust "Revisionism" vs. Holocaust "Denial" (SR 138) with great interest. This question has interested me for many years and I have always come down on the side of "Holocaust revisionism," rather than "denial." In fact, when the German government began their billboard campaign, "den holocaust hat es nie gegeben" (The holocaust never happened), which was intended to take on the "Holocaust deniers," I countered with an article of my own entitled, "The Holocaust Happened" (The Revisionist On-Line No. 9). Today, however, I have rethought my position.

I believe that it is useful, as a starting point, to utilize Norman Finkelstein's definitions and distinctions. Finkelstein noted in "A Nation on Trial" that within his text the use or lack thereof of capitalization takes on great significance: "Nazi holocaust refers to the actual historical event, Holocaust to its ideological distortion." Therefore, I would argue that the great holocaust revisionist pioneers, like Paul Rassinier, Robert Faurisson and Arthur Butz, were in fact, holocaust revisionists attempting (to use Harry Elmer Barnes' definition) to "correct the historical record in the light of a more complete collection of historical facts, a more calm political atmosphere, and a more objective attitude."

Since Deborah Lipstadt popularized the term "Holocaust denial" with the publication of her *Denying the Holocaust*, many revisionists have fought vehemently against adoption of the term. During this time, however, the landscape has shifted. The historical holocaust has now become the quasi-religious Holocaust complete with its sacred and inerrant texts; foremost among these are *Night* and *The Diary of Anne Frank* but nearly every word of every Holocaust survivor has taken on a similar near-scriptural sense of inerrancy. In addition, temples to the new religion have sprung up around the world, with Yad Vashem and the US Holocaust Memorial Museum in Washington D.C. being the two of greatest importance. Perhaps more importantly, the new religion of the Holocaust has adopted the term "denial" for those who refuse to believe its principal tenets which comes along with criminal punishment for blasphemy.

I have noted elsewhere that "defining an historical event by the sum of its details appears to be unique to the Holocaust. We never, for example, define the Second World War by the number of Europeans killed or for that matter who was responsible for starting it. An historian who showed that fewer British died during the Blitz or fewer Germans died during the saturation bombing of its cities, would hardly be called a 'World War Two Denier.' We do not need to limit ourselves to the Second World War. Recently investigations showed that fewer Americans died during the Korean War than previously thought. No one was led to believe that the Korean War did not happen." Although we do not define historical events by the sum of its details, we do define religious beliefs in this way. In fact, all religious creeds are a listing of the critical elements which define the faith (consider the Apostle's Creed or the Nicene Creed for example). Michael Shermer, in his *Denying History*, defines the Holocaust as, "about six million Jews were killed in an intentional and systematic fashion by the Nazis using a number of different means, including gas chambers." People do not (or rarely) "revise" religious creeds. Such events cause major upheaval and even wars.

Historical revisionism and holocaust revisionism are limited to correcting the historical record of the actual events. Holocaust denial however takes on the new religion which enforces a belief structure on its adherents and even violates the first commandment by establishing a new God in the Holocaust itself. Refusal to accept any one of its principles is religious heresy and is punishable as a crime in Europe. The time has come for revisionists to accept the term, "Holocaust denial" and to combat this new religion head-on. It will be critical, however, to make it clear to those new to the subject just how evil this new false God really is.

DAN DESJARDINS

Greetings. Have returned from Afghanistan safe and sound. A few nights ago about 3 in the morning the Turner Movie Classics ran a Sherlock Holmes film, "Dressed to Kill," Paramount, 1946, wherein one of the earliest public references to gassing is made. It's curious and worth noting. The scene is this: one of the Holmes' adversaries suspends him from a hook in a parking garage and releases a gas before leaving. He calls the gas "mono-sulfried" (not a true chemical), saying "… the Germans used it in removing their undesirables." So here, in 1946, we would already see the beginnings of a propaganda campaign regarding German use of gas in WWII. More later. Hope you are well.

PAUL GRUBACH

I have discovered important information that helps to confirm Arthur Butz's thesis. In the *Hoax of the Twentieth Century,* Butz made the important claim that the "Nazi extermination" propaganda was created to help the Zionist cause of moving Jews to Palestine to establish a future Jewish state. I quote: "The Zionist character of the [extermination] propaganda is quite clear; note that, as a rule, the persons who were pressing for measures to remove Jews from Europe (under the circumstances a routine and understandable proposal) coupled such proposals with demands that such Jews be settled in Palestine, which shows that there was much more in the minds of the Zionist propagandists than mere assistance to refugees and victims of persecution."

My research has uncovered an important piece of corroborating evidence. *The New York Times* of December 5, 1942, p.9, reported this: "Declaring that the Nazi anti-Jewish policy sought 'to exterminate a whole people,' 63 Senators and 181 Representatives sent to President Roosevelt today a joint declaration expressing their support of this country's [the United States] 'declared and traditional policy' favoring restoration of a Jewish national homeland in Palestine."

I quote directly from the public statement issued by these powerful elements in the US government: "Faced as we are by the fact that the Nazi government in its Jewish policy is attempting to exterminate a whole people...we declared that when the war is over, it shall be the common purpose of civilized mankind to enable large numbers of the survivors to reconstruct their lives in Palestine, where the Jewish people may once more assume a position of dignity and equality among the peoples of the earth."

Senator Wagner, who drafted this declaration sent to President Roosevelt, was a chairman of the American Palestine Committee.

Thus far, I have not found a better example of the linkage between the Extermination thesis and the demand that the Jews be settled in Palestine!

CLAIRE MELGREN

You are doing a splendid job. I appreciate the fact that the road gets rough every now and then. Your dedication to truth is admirable, if only all mankind would follow your foot pads!

Enclosed is a small check, wish it could be larger. I am 91 years old and have been with you for years. Carry on! Please know if you don't hear from me in the near future, I have traveled on. Best regards and wishes for truth to prevail. I do not in any sense believe your work has been in vain.

Yes, you have been with me for years. As have so many others. There is no adequate way for me to express my gratitude other than wishing that you will be with us, in good health, for many more.

"UNIVERSALIZING" THE HOLOCAUST

Eric J. Sundquist, professor of English and literature at UCLA, argues that English-language books, books translated into English, and American film scripts are largely responsible for shaping Holocaust literature, Americanizing it, thus "universalizing" the Holocaust story in the world's consciousness.

The Holocaust story is moving away from being a specific Jewish tragedy into a more "Christianized," and therefore universal, experience. Elie Wiesel's book *Night*, for example, originally written in Yiddish, then translated into French, then into English, has probably been read by more Americans than any other Holocaust memoir and thus has become part of "American" literature.

Japanese-Americans have used the imagery of Nazis against Jews to describe their internment in US "concentration camps," as well as the "holocaust" of Hiroshima and Nagasaki. Native American authors have drawn similar literary analogies in recording the slaughter of their people by white settlers.

"In black literature," Sundquist says, "the organizing example was the biblical Exodus, but since World War II, this has been overshadowed by the Holocaust as the main paradigm." One striking example is Toni Morrison's *Beloved*, which implicitly likens the African slave trade to the Holocaust in the dedication: "To the 60 million."

I have never looked at the "problem" quite from this perspective—that it has been "universalized," largely via American publishing and film industries, which in turn are informed by the usual perps. How do you address a cultural issue which is at the very heart of the culture itself?

Historical scholarship is essential—revisionists are doing that work. But we need to work as well where culture "lives" in America—in "media." In movies, radio, and on television. And as Arthur Butz had it here last month—in theater.

OUR VOICES

The Human Face of Holocaust Revisionism

Ken Meyercord
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I first became familiar with revisionist thinking some 8 to 10 years ago. My first serious exposure, I believe, was Roger Garaudy's *The Founding Myths of Modern Israel*. I'm not sure what led me to consider revisionism, probably my long involvement in the Palestinian cause (my wife's a Palestinian). Even without that, though, I think I would have looked into revisionism eventually, just as I have looked into many other controversial topics—from crop circles and biotic oil to the JFK assassination and 911 conspiracies—even the Moon Landing "Hoax." In general, such endeavors have been rewarded with interesting facts learned and intriguing questions raised. Revisionism has not disappointed me in this regard.

I don't remember what I thought of the holocaust story before I started reading those with a different version of the story to tell. I suspect I pretty much accepted the conventional story-line, though I do remember even then finding the portrayal of Germans, Nazis, and Hitler in general so caricaturized, so tainted with wartime animosities and propaganda, as to make narratives even of a scholarly nature worthless in terms of gaining an understanding of the course and complexity of human affairs.

Like most, I assumed the official story was grounded in facts so complete and well documented as to make the motives of anyone questioning them highly suspicious. Being exposed to some of the basic arguments of revisionism—the lack of documentation for an extermination plan; the radical downgrading of the number killed at Auschwitz; the many "facts", such as Jewish soap, which have proven to be mythical; Fred Leuchter's chemical analysis of the reputed gas chambers, etc.—was therefore mind-blowing. Almost equally convincing, in a way opposite to that intended, were the web sites I consulted offering rebuttals of the revisionists' arguments, which I found surprisingly weak and heavy on ad hominem attacks. Though not yet a confirmed revisionist, I felt strongly that the revisionists' case deserved to be heard.

A year or so ago I started producing a public access TV show in Fairfax County, Virginia called "WORLDDOCS". It consists of the showing of a documentary bracketed by my own opening and closing remarks. I bill the show as presenting documentaries "you won't see broadcast on corporate TV".

Outraged by the arrest and conviction of David Irving, I looked around for a video on holocaust revisionism I might air and quickly discovered David Cole's 1992 classic on his visit to Auschwitz. To the surprise of few of you, I suppose, when I aired the film last spring, the bad stuff hit the proverbial fan. Despite having previously aired documentaries that praised Venezuelan President Hugo Chavez, that suggested the government was behind 911, and that equated the American attack on Fallujah with the Nazi attack on Guernica without causing any ruckus (and this in a county where many of the residents work at the Pentagon and the CIA!), the Fairfax Public Access Board of Directors sprang into action after my show on the holocaust aired, led in their effort at censorship, regrettably, by a Jew.

My "case" dragged on for five months without the board arriving at a decision, so I decided to force the issue by airing another show on revisionism, this time a condensed version of Mike Smith's excellent video, "One Third of the Holocaust". My tactic worked and the board decided to leave me alone and let free speech reign in Fairfax County (I will be happy to provide a copy of the two shows I made from the 4-hour video, either the two 58-minute shows which include my comments or just the edited versions of Mike's work—a 52-minute condensation entitled "The Eyewitnesses" and a 45-minute one entitled "The Process"—to anyone who would like to try and get them broadcast on their local public access station).

For years I have adamantly defended the revisionist's right to be heard, but shied away from committing myself to the correctness of revisionist arguments. But a recent reading of Samuel Crowell's brilliant monographs on German civil defense and public health programs during the war put the last nail in the coffin, so to speak, of the ortho-

dox holocaust story for me. Now I defiantly proclaim myself a revisionist and am proud to be associated with the intelligent, caring, and courageous people in the revisionist community.

Currently I'm trying to organize a debate on the holocaust to be broadcast over Fairfax Public Access. Many of you will probably be amused at my naiveté in thinking I can get a holocaust believer to sit down and debate a revisionist, but I've got to give it a try. The danger of leaving the Truth in the hands of Aryan Supremacists, anti-Semites, neo-Nazis, and the like is too great to be ignored. (If you feel qualified to represent the revisionist position and live in the DC area or will be visiting the area in the near future, please let me know.)

Get in touch with me at
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BOOKNOTES

The Leuchter Reports, Critical Edition
by Fred A. Leuchter, Robert Faurisson, Germar Rudolf.

Chicago, IL: Theses & Dissertations Press, 2005.
Softcover, 228 pages.

Reviewed by Richard Widmann.

The Leuchter Reports, Critical Edition, is the first collection of all four of Fred Leuchter's reports. Perhaps the greatest value of this recent edition is that all of the reports are now available through a single reference source. Leuchter, of course, is best known for his first report on the alleged execution gas chambers at Auschwitz, Birkenau, and Majdanek, Poland.

This volume contains the lesser known and more difficult to find Second Leuchter Report, which consisted of an examination and evaluation of the facilities at Dachau, Mauthausen, and Hartheim Castle; The Third Report: A Technical Report on the Execution Gas Chamber; and the Fourth Report: A Technical Evaluation of Jean-Claude Pressac's Book *Auschwitz: Technique and Operation of the Gas Chambers*. The title's "critical" nature largely applies only to the first and arguably the most important Leuchter Report. There are some additional notes on the Second Report, but the latter two reports are largely published without comment.

The First Leuchter Report appears in what can be considered the definitive edition. An examination of the best-known of Leuchter's reports reveals that many editions were published by many different sources with minor variations from edition to edition. The new Theses & Dissertations (T&D) Press edition appears to contain all the content of the earlier editions with the exception of David Irving's foreword which appeared in the Focal Point Publications edition.

The T&D Press edition has made minor alterations and formatting changes to some of the diagrams and photographs which appeared in the earlier editions. For example, Howard Miller, who served as Leuchter's draftsman, made several drawings of the Crematorium. These originally appeared as part of an Appendix but now reappear as Figures included in the text.

The Critical Edition includes extensive footnotes by Germar Rudolf, the editor of the volume, which point out minor errors and make useful commentary on the original text. Rudolf has also written a new chapter entitled "Critical Remarks." This new chapter analyzes Leuchter's work in light of nearly twenty years of additional revisionist research on the subject.

This chapter is primarily of a technical nature reflecting Rudolf's style and knowledge of, among other things, the physical, chemical and toxicological features of HCN and Zyklon B. Although able to point out minor errors in the original report, Rudolf clearly agrees with Leuchter's conclusion and findings. Rudolf writes, "Chemical tests show that there are no significant cyanide residues in the alleged homicidal gas chambers, although we would have to expect huge amounts if the eyewitness claims were true."

For anyone who is interested in studying in detail the first forensic examination of Auschwitz, or otherwise has found it impossible to locate the later reports of Fred Leuchter, this volume will be a welcome edition to their revisionist library.

The Zionist-Semitist Holocaust Story Is Unfounded

Peter McNally

Professor Peter McNally translated Dr. Herbert Schaller's Tehran presentation titled "Report on the Criminal Law Aspects of the Holocaust Problem," which Dr. Schaller gave in German. It was published in English in ***SR137****. Professor McNally lives and teaches in Japan. As he notes below, this text is "less academic and more confrontational" than the version he presented in Tehran. I did not hear and have not read the Tehran version, but I would suppose that it was just as straightforward, though less satiric and less amusing than what we have here. This business can use a little satire.*

[Headnotes: 1. This presenter does not deny the Holocaust, Santa Claus, Easter Bunny, tooth fairies, witches, or unicorns. He merely asserts that there is insufficient evidence to imprison anyone for refusing to believe in any of the six items above. 2. The Nerutei Karta rabbinical Holocaust narrative has absolutely nothing to do with the Zionist-Semitist Holocaust blood libel, cf. my "The Tale of Two Holocaust Tales." 3. Semitist means the same thing as Jewish Supremacist, i.e. those elite Jews who would never dream of living in a separate Jewish State but who want to dominate political, social, and economic life in Gentile societies. 4. This text is a lengthier, less academic, and more confrontational version of my presentation made in Teheran at the Holocaust Conference in December 2006.]

During World War II, 55 million people died, or were killed, or murdered. Among the 55 million, there were some Jews who died, were killed, or murdered, but nobody knows how many Jews died, were killed, or murdered. However, the quasi-official Zionist-Semitist definition of the Holocaust states that Germans murdered 6,000,000 defenseless Jews. This Holocaust story is world history's most serious accusation of murder. Such a serious accusation requires serious proof and evidence, but the Zionist-Semitist holocaust accusers and promoters have not given any hard forensic evidence about two important issues in this murder case:

1. What was the murder weapon?
2. Where are the bodies or remains of the 6 million victims?

The conclusion of my research and the assumption of this paper is that the Zionist-Semitist story can no longer be seen as an honest mistake but must be attacked and ridiculed as an irresponsibly vicious blood libel. The Iranian holocaust cartoon contest was an important beginning in ridiculing this major hoax of the Twentieth Century.

In my judgment, nothing more needs to be analyzed or researched concerning the holocaust. Everything anyone needs to know is available in the essays of Professor Robert Faurisson and the 21 volumes published by the currently imprisoned Germar Rudolf which can be purchased through the Internet.

An important point about the Zionist-Semitist Holocaust story is that it looks very complicated but is in fact very simple. The Zionist-Semitist hoax is like the Enron embezzlement scheme: very complicated, convoluted, and contorted in the details but very straightforward in the overall scam, scheme, and shell game.

One of the first serious attempts to do an on-site investigation of the much touted holocaust murder weapon was the report of Fred Leuchter who went to Auschwitz to investigate the supposed homicidal gas chambers He concluded that there were no gas chambers that could have murdered Jews. One would have expected Jews to be very happy to learn that there were no 8M, 6M, 4M, or even 1M [the current figure posted at Auschwitz] Jews gassed there. But quite the contrary! Zionists and Semitists destroyed Leuchter`s career and life because of his report.

Germar Rudolf also went to Auschwitz and confirmed Leuchter`s findings. Semitist Jews in Germany paid Rudolf back by having him expelled from his PhD program in chemistry, criminally prosecuted for thought crimes, and eventually had him deported back from the USA and imprisoned in Germany. Robert Faurisson was almost beaten to death twice by cowardly Jewish thugs. Wolfgang Froelich, Fredrich Toben, George Thiel, and several others here in Teheran have also been prosecuted, persecuted, and imprisoned.

Why do Zionist and Semitist Jews not welcome scientific investigations, forensic research, or even simple academic conferences about their Holocaust story? It seems that they have something to hide and

something to fear from independent on-site forensic investigations and even any discussions they do not control. That is why they have criminalized any independent and critical discussion about the holocaust and have prevented any further on-site research. However, the Zionists and Semitists contradict themselves in their actions and criticisms of scientists and technicians like Germar Rudolf, Fred Leuchter, and Wolfgang Frohlich. It is certainly acceptable for the Zionist and Semitist Holocaust promoters to criticize the research methods, procedures, and findings of revisionists but these revisionists should then be permitted to repeat their research in order to improve their reports. But instead the Zionist and Semitist holocaustomaniacs refuse, go berserk, and imply, "All holocaust forensic research and critical comments are anti-Jewish hate speech."

I wish to submit the following theses about the Holocaust story. These theses are based almost entirely on the writings of Robert Faurisson, Arthur Butz, and Germar Rudolf, all of whom are in no way responsible for my use of their valuable contributions to the unending fight for human freedom against racist and pseudo-religious bigotry, ignorance, and greed.

Some Basic Theses on the Zionist-Semitist Holocaust Story and Its Evil Consequences!

1. There is no forensic evidence whatsoever for the official Zionist-Semitist holocaust fable.

2. There logically cannot be any eyewitnesses for the holocaust. There can be eyewitnesses for the atomic bombing of Hiroshima because the bombing took place in one specific location and only took a few minutes. The so-called holocaust took place over several years and in many different locations, so that no one single person could have possibly eyewitnessed it.

3. All so-called holocaust evidence is merely hearsay and unsubstantiated claims. Such flimsy stories are not enough to convict anyone of a parking violation in an unprejudiced court.

4. The holocaust affirmers and promoters jump from refuted accusations to new accusations awaiting refutation.

5. The holocaust is world history's most serious accusation of murder.

6. The Auschwitz Labor Camp had more amenities than the USA WW2 camps for Japanese Americans.

7. Elite Semitist Jews declared war on Germany in March, 1933. Therefore, Germany had good reason to regard Jewry as an alien and hostile minority. However, Germany waited eight years or so before starting to physically remove Jews to the East. On the contrary, the USA immediately segregated Japanese Americans into camps when war broke out between the Japanese and Americans.

8. Crematoria [gas ovens] are never used anywhere to kill people. They are used to burn the bodies of people who are already dead. There is nothing ominous about crematoria and there are many of them in Japanese cities today.

9. Auschwitz and all labor camps had insecticidal gas chambers.

10. Insecticidal gas chambers saved Jewish lives.

11. There were no homicidal gas chambers anywhere in German occupied territory. There are single-person homicidal gas chambers in some American prisons and the size and structure of these one-person chambers indicate the utter impossibility of homicidal gas chambers for dozens of people.

12. Faurisson`s Challenge ["Show me or draw me a homicidal gas chamber!"] must be met.

13. During WW2 there was a war going on. During wars people die and get killed.

14. If Hiroshima deaths were not murders, neither were Auschwitz deaths.

15. Hiroshima and Nagasaki were real holocausts [killing by burning].

16. The only real holocaust in Europe was against Germans in their firebombed cities.

17. The worst war criminals [1941-1945] were the American Air Force fire bombing squadrons.

18. There is better and more proof for the Trojan War than for the holocaust.

19. Belief in the holocaust is epistemologically similar to belief in witches.

20. Belief in the holocaust is morally much worse than belief in witches.

21. G. Rudolf`s *Lectures on the Holocaust* is the indispensable vademecum for students of the holocaust.

22. The constant changes in the holocaust fable are due to revisionist pressure and not to any Zionist or Semitist honesty. Jews have abandoned the malicious "soap made from Jewish fat" and "lampshades from Jewish skin" blood libels. The whole holocaust story is exactly like the vicious soap and lampshades lies.

23. Only Zionist and Semitist obstinacy, greed, and mendacity maintain the Holocaust Lie.

24. The Auschwitz Labor Camp was much safer than the German cities being bombed.

25. Giving false testimony must be a criminal and tort offense. ["Thou shalt not bear false witness against thy neighbor!"] The Modern European Enlightenment doctrine of free speech does not permit filthy unfounded blood libels.

26. The holocaust story is the Achilles heel of Jewish Power over Gentiles. If the Auschwitz Lie collapses, the holocaust collapses. If the hoaxoco$t collapses, Jewish Power collapses.

27. Nazis wanted to deport Jews to somewhere. Zionists wanted Jews to be deported to somewhere. Nazis and Zionists cooperated to save Jews by getting them out of the war zone in Europe.

28. Russia and Western Europe have different railroad width gauges. Several camps were located at the railroad width gauge difference line. They were all transit camps and not death camps.

29. Most Jewish deaths in the labor camps were the result of logistic problems caused by American bombings which destroyed the transportation networks. It was mainly for this reason that the Germans could not ship the lifesaving Zyklon B gas to the camps. Zyklon B saved Jewish lives by killing the lice that spread the typhus, the main killer in the camps and trenches of both World War I and II.

30. If it is morally acceptable for Jews to deport Palestinians from their homeland, it was morally acceptable for Germans to deport Jews from a country not their homeland. This is called Torah tit-for-tat.

31. Both the Nuremberg Show Trials and Stalin`s Show Trials used lots of torture to get confessions.

32. The Nuremberg Show Trials were far worse than Stalin`s Show Trials because a whole people was condemned in perpetuity at Nuremberg. The false confessions that were tortured out of Germans were then foisted onto post-war Germany as part of its basic legal system, i.e. obvious lies were legislated into "obvious facts" which nobody can doubt or even question during a holocaust trial in a Germany, French, Czech, Dutch, Belgian, Italian, or Austrian court.

33. An international and independent court must study the forensic aspects of the holocaust accusations of murder to acquit Gentiles [not just Germans] of the unfounded charge of first degree murder.

34. Elite Jews claimed a 6,000,000 person holocaust during World War I. If you do not believe in the WWI hoaxocough, then why do you believe in the WWII hoaxoco$t? The evidence is basically the same.

35. Finkelstein`s witty and informative *The Holocaust Industry* does not even touch on the holocaust as such but only on abuses of the official Zionist Semitist fable. However, the entire Holocaust blood libel itself is the worst possible abuse.

36. Elite Jews lie and then get angry when people do not believe their lies. The absolutely biggest Jewish lie is the holocaust. The holocaust fable is nothing but Jewish hate speech.

37. Jewish anti-Gentile lies are a clever defense tactic. Gentiles get so overwhelmed by Jewish lies that they do not see that Elite Jews are committing the very crimes they accuse Gentiles of. For example, Amnesty International [AI], the largely Jewish supposedly human rights organization, would not support David Irving when Semitist Jews in Austria had him arrested for holocaust denial. AI said that Irving was engaging in hate speech. On the contrary! Irving simple wanted to discuss Jewish hate speech. But in the world of zio-semitistic twistspeak, the only hate speech recognized is the refusal to accept Jewish hate speech.

38. "Gentiles will stop telling truths about Jews when Jews stop telling lies about Gentiles." [Quote from a not to be identified German freedom fighter]

39. Germans must institute a class action lawsuit against the holocaust jet-set plutocrats. The once proud German people have become enslaved by the Auschwitz Lie.

40. Holocaust promoters and profiteers should be imprisoned. There are at least two reasons to incarcerate professional holocaustomaniacs: 1. they are guilty of criminal libel and embezzlement, 2. they would thereby be pressured to release all those that they have imprisoned.

41. World Jewry has to pay back all money extorted via the Auschwitz Lie.

42. All UN member states should institute an anti-Holocaust loyalty oath for their citizens. No holocaust promoter can be trusted. As a minimum, the Annual United Nations Holocaust Day on January 27 must be immediately dropped.

43. The Holocaust industry causes infinitely more harm than the tobacco industry. Public health warnings should be put on anything published by holocaust industrialists.

44. The Holocaust is elite Jewry's cash cow, golden calf, and prize alibi for any and all of its crimes.

45. The holocaust fable has replaced Christ's Crucifixion and the birth of Israel has replaced Christ's Resurrection as the basic religious beliefs in Euro-America. Holocaustianity has replaced Christianity and this new Church of the Holocaust has an Inquisition to enforce belief in its dogmas.

46. Israel can continue to exist but within the 1948 UN mandated borders.

47. There cannot be any "one state solution" forcing Palestinians to live with racist Jews.

48. The apart-hate Jewish State [*Judenstaat*] must get rid of its worse than Nazi race laws and join the world community as a normal state in which citizenship is not acquired solely on the basis of a putative "sacred semen" [or biblical "holy seed"].

49. Israel sees the USA as its chief near-term enemy.

50. Israel destroys the USA through its fifth column of traitors high in the American government and blackmails the USA into wars fought for the Jewish State [*Judenstaat*]. These wars are bleeding America to death.

51. Zionism must be recognized as [not even] a racism. Many years ago the United Nations had condemned Zionism as a racism. That was perhaps the only UN Resolution that Israel ever lived up to.

52. The "Clash of Civilizations" is just a scam used to cause wars against and among all humans.

53. Elite Jewry is defeating the West [both Black and White] with the holocaust lie and is simultaneously waging an anti-Islamic war using naïve Christians to fight and die for Israel.

54. Jewry`s multi-front wars are very risky for ordinary Jews because some Gentiles might wake up.

55. The War on Terrorism [really a "War on Common Sense"] is a scheme designed to get Whites and Christians to kill innocent Arabs and Muslims.

A Footnote on Jewish Hate Speech

The Talmud contains lots of nasty racism, insulting epithets, and malicious lies. Perhaps today's elite Jewry acquired their racism and mendacity largely from that dreadful book. At any rate, modern elite Jewry has perfected the art of successful lying by defaming those who refuse to believe their lies.

The best—but not the only—example is the malicious Holocaust blood libel. The scam works like this. Certainly, some Jews died during WW2, but nobody knows for sure how many died. Another basic question is how many of the Jews who died were killed or murdered. However, one scholar said, "During WW2 a war was going on." He referred to the obvious fact that wars are for killing people so one should expect that some Jews would die in a war their own leaders played a large part in starting.

During and right after WW2, elite Jewry started with a much higher figure than 6M. Figures like 28M, 16M, or 10M were first suggested and only reduced when these astronomically high numbers were thought to be too implausible. Finally, the Jewish elite stopped at 6,000,000 and dogmatically clung to it. All the details and even other explanations can be found in Germar Rudolf`s *Lectures on the Holocaust*.

The Auschwitz Lie pretty much got written in stone at the Nuremberg Show Trials where Soviet, American, and British prosecutors and persecutors tortured confessions out of defenseless Germans. The mendacious Nuremberg judgments gave the media carte blanche to spread the Auschwitz Lie through school textbooks, radio, TV, pseudo-scholarly reference works, institutes, anti-think tanks, synagogue, churches, etc.

Now it was very difficult for people to continue to believe wartime propaganda lies after the war ended, so elite Jewry began to accuse holocaust skeptics of "HATE SPEECH." In German they even coined a word, *Volksverhetzung*, which the innocent beginning student of German might think means "inciting the people" but actually means "inciting Gentiles to not believe the lies of the Jewish elite." However, elite Jews themselves are always inciting the ordinary Jews and Gentiles to believe their lies.

In brief, this is elite Jewry`s holocaust hate speech cycle:

1. Jew elite tells the cosmic-sized Big Lie of the Holocaust.
2. Gentiles say, "Wait! Let us investigate that!"
3. Jewish elite protests, "What? You question Jewish suffering and eyewitness testimonies? You are engaging in hate speech."
4. The Jewish-controlled media then proceed to silence and defame the hapless Gentile or Jew who refuses to accept the holocaust blood libel.
5. If the Gentile persists, Jewish thugs like Rabbi Kahane`s JDL [Jewish Defense League] send him mail-bombs or Jewish-assisted lightning burns down his house. These Jewish thugs are almost always protected by their co-tribalists in the judicial system and the useless police never bother to seriously investigate the crime.
6. If the holocaust skeptic persists, jewdiciaries bankrupt, deport, and imprison him.

These six stages of the hate speech cycle of the Jewish elite can all be seen in the life of the great human rights fighters Ernst Zundel, Robert Faurisson, Germar Rudolf, Georges Thiel, *et multi alii*. The basic assumption behind elite Jewry`s thinking is that elite Jews themselves could never be guilty of anything in their relations with Gentiles.

NEWS NOTE: More than one in four Israeli Arabs are Holocaust deniers, a survey found. According to a Haifa University poll, 28 percent of Israeli Arabs say they do not believe the Nazi genocide took place. Israeli commentators said the findings reflected growing resentment of the Zionist establishment by Is-

raeli Arabs, especially in light of the diplomatic deadlock on the Palestinian front. According to the poll, the incidence of Holocaust denial is especially high—33 percent—among Israeli Arabs of school age even though the syllabus of Arab schools in Israel include mandatory classes on 20th century European history, including World War II. The poll had 721 Israeli Arab respondents and a margin of error of plus or minus 4.5 percentage points.

ON BEING FULLY HUMAN (continued from page 1)

of the American administration responsible for the killing. I understand that a primary role of the professorial class is to invest in complicated narratives to morally justify the intentional killing (murder?) of innocent, unarmed civilians by the various State administrations under which they earn their livelihoods. When has it ever been any different?

CLARKE: Nobody here is "investing in complicated narratives to morally justify intentional killings", Mr. Smith. The topic which I am addressing is NOT "Who decides what a 'greater good' is?" My interest is to note the inconsistency of discussing atrocities in a war without discussing how the war began.

The millions of grade school teachers who have broken up millions of fights between grade school students over past decades and centuries, have not been mired in deep philosophical shell games about "greater good," while jumping in to take one side in those fights. Their vastly more typical approach is to break up the fight, and then, BEFORE scolding, reprimanding, counseling, and/or punishing both parties to the fight, they try to find out WHAT HAPPENED before they arrived to restore order. The usual question posed is: WHO STARTED IT?

The USA did not start World War II in September of 1930 by bombing Germany.

SMITH: Who started it? To be brief, *the children of Dresden did not start WWII*. This is really too simple. Why do you see it as a philosophical shell game? I think I understand why most people support the ideal of burning children alive for what they—sincerely—believe is a greater good. But why do you?

I believe you are suggesting here that it was all right to murder the children of Dresden because the German government started a war.

You write: "There cannot be any justification whatever for firebombing 'the Paris of the Elbe.' It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe." The implication here (the sub-text if you will) is that if it had served a "military purpose," burning the children of Dresden would have been (morally) justified. Or if the bombing had brought the war "closer to an end" it would have been morally justified to burn the children. Or if the bombing had assisted in the "post-war reconstruction" of Europe, burning the children would have been morally justified. I do not see how you can protest that such implications cannot be taken from the words you wrote.

Again: who started WWII? The historians can look into it for the next thousand years but I do not believe they will find that the children of Dresden started it. This is so simple that you appear to consider it "philosophical." It isn't.

It is claimed, but cannot be demonstrated, that the Germans burned folk alive at Auschwitz and we have heard for sixty years that they were wrong to do that. I agree—if they did do it, it was morally unjustifiable. At the same time we know for a fact that Americans intentionally burned alive hundreds of thousands of Japanese and German civilians, including tens of thousands of German and Japanese children. No one even tries to claim that Americans are innocent of the charge. Yet we judge Germans by one moral standard and ourselves by another. As I think you do. It runs all through your "sub-text."

CLARKE: I will not discuss the deliberate mass murder of Jews and other civilians by the Nazis or your incessant and strange attempts to deny these horrors, Mr. Smith. Neither matter is the topic of this page. "I am saying that I cannot morally justify burning the children. You appear to say that under a number of differing conditions you very well can." Your second sentence is a stupid lie, repeated now many times. Hitler also told outrageous lies, repeatedly. They were not stupid lies, however.

SMITH: One difference between us is that I am saying that the use of WMD (gas chambers) by the Germans to intentionally kill masses of civilians remains to be demonstrated to be true. While the use of WMD (great fleets of heavy bombers and nuclear bombs) by the Americans to intentionally kill masses of civilians is obviously true in the eyes of the whole world. In America the professorial class supports your position that the

German WMD question should not be addressed in a public forum. I did address this issue in the talk I gave in Tehran December last. It's titled "The Irrational Language of the American Professorial Class with Regard to the Holocaust Question." You can find it here: http://www.codoh.com/newsite/index2.html

The American professorial class, as a class, also has rather a hands-off policy in publicly recognizing the fact that it is American State policy to intentionally kill civilians by the hundreds of thousands, and to burn their children, if it can be argued that it is for a "greater good." And it always can be. No exceptions.

This is why Saddam quickly became "another Hitler." Being another "Hitler" (with WMD of course) there was no problem for the U.S. Congress to back the present U.S. administration in its vicious attack on Iraq where it was understood, certainly by the U.S. military, that for every Iraqi military killed there would be, as a "rule of thumb," five, ten, and perhaps more Iraqi civilians killed. Which is what has happened—in spades.

This was not much of a problem for Americans. It's part of our tradition. A tradition forwarded, among other traditions, by our refusal to have an open debate on the German WMD question, or the other side of the coin, an open debate on the American WMD question. The problem here for the professors is that it might turn out that while the Americans have used WMD, the Germans did not, just as the Iraqis did not.

And I am not going to argue that Hitler "did not lie." For that matter I will not argue that Roosevelt did not lie, or that Johnson did not lie, or that Bush did not lie, or that Cheney did not lie, or that the U.S. Congress is not full of folk who have lied and supported the lies of their "leaders" for decades, if not a couple centuries.

CLARKE: You are right. I am avoiding a discussion of Holocaust denial. I am also avoiding discussing how the moon landings were faked, how Saddam personally dynamited the World Trade Center on 9-11-01, how Magellan really fell off the edge of the flat earth, and what Elvis told me when we cruised around in his flying saucer last week.

SMITH: You have run into a taboo here that you may feel is too dangerous to address, particularly if you identify with those folk who are professors. The risk you face may be that you will be shown to be wrong about this or that (the horror of it, eh?), or that it may affect your career, or your income, or (particularly) your social life, all three of which typically present a very difficult conundrum for the professorially inclined personality. With the professorial class, when has it ever been any different?

We do not have to be trained academics to find burning children for a "greater good" repugnant. My father had to quit school when he was thirteen to work in the coal mines in Johnstown PA. Later, when it came to war and peace, he was obligated as a citizen to have a moral sense of what was right and what was wrong. My father-in-law was born in a slum in Mexico City and had to leave school when he was eleven years old to work as a tile-setter's helper. Nevertheless, as a citizen, he is still expected to be able, with his vote, to help guide his nation on a fair and righteous path.

Refusing to have a public discourse on Germans using WMD for mass murder is the foundation in America for having no public discourse on Americans using WMD for mass murder. I would want to encourage our professorial class, as a class, to encourage an open debate on the gas chamber question and to stop discouraging that debate. How did those folk ever come to the conclusion, in the first place, that "truth" is to be protected via taboo and prison? Ordinary folk certainly do not forward that proposition, or encourage others to forward it in their name. Ordinary folk, as we used to say, believe we should "let it all hang out."

CLARKE: "An open debate on the gas chamber question" is NOT the issue of this page. You've gone off-topic again, Smith, to mount your own weird soap box. Go have a magarita, and leave history to those (of any real or imagined "class") who know something about it, and about how to be relevant without constantly trying to change the subject.

SMITH: You began this thread by commenting on how you might morally justify burning the children in Dresden. Did either Barnouw or Friedrich speculate seriously, or speculate at all, on how burning German children might be morally justified, or did you go "off-topic" here with your first observation?

Why don't you simply address the two issues that you (not me) introduced? Tell us how many ways you can morally justify burning German children? And then tell us why you believe it is "relevant" to reference German extermination camps but "irrelevant" to address German WMD that were used to carry out "exterminations" in the extermination camps?

CLARKE: Your apparently incurable penchant for fibbing is tying you up in confused mental knots, Mr. Smith. I most obviously did NOT "begin this thread" by commenting on how to "morally justify burning the children in Dresden."

As any even drunk-on-maragaritas idiot can see, YOU started the thread, not me. And I started the WHOLE PAGE (e.g. the first thread, not this one) by saying:

“There cannot be any justification whatever for firebombing ‘the Paris of the Elbe.’" What part of "cannot be any justification whatever" is your neo-Nazi-fool-warped brain unable to process?

SMITH: You did use the phrase: “There cannot be any justification whatever for fire-bombing ‘the Paris of the Elbe.’” I never questioned that sentence. This whole thread (excuse me, PAGE) has been an exercise in trying to find a way to address your second sentence. “It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe.” Your language here is indisputably clear. If the bombing had served a military purpose, if it had brought the war closer to an end, or if it had contributed to the post-war reconstruction of Europe, you infer that burning the children of Dresden would have been morally justified. From the beginning to what I suppose is just about the end, you have refused to address your own language here.

I have thought you were an independent intellectual with a deep interest in history, but I am coming around to the idea that you might well be an actual academic. You use the vocabulary professors routinely employ when they find themselves in the room with someone who questions what they believe about the German WMD, even if that is not the original subject of conversation. Here you have observed that I am “lame” and “deceitful,” a “pathological liar,” an “idiotic blusterer,” and the bearer of “twisted Nazi fantasies” and “anti-Semitic obsessions.” This is not original with you, of course. Google “The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question” on www.codoh.com .

Address what you have written here about burning the children of Dresden: “It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe.” For myself, this whole page is about this one sentence of yours.

Why not address it? What’s the problem?

CLARKE: The "problem", e.g. your problem, is that I do not share your obsessions and am unwilling to tolerate your obfuscations. No one HNN page can possibly be "about" any one sentence of any one commenter.

My point, which you fail to comprehend (or ignore because it doesn't fit your prefabricated and bogus campaign for a "debate"), was that the review focused on Allied misdeeds in World War II in a vacuum. As though nothing the Nazis had done might provide some explanation for the brutality of the US and UK response. I am not aware of any even ex-post facto hypothetical scenario, and you have not tried to develop one either, under which firebombing a cultural treasure such as Dresden and slaughtering thousands of civilians could have been "morally justified."

The "second sentence" of my first comment here, which has taken so much your precious time away from sun, surf, and fish tacos, was a preemption against the lunatic fringe opposite yours, e.g. instead of Holocaust denial, Holocaust *über Alles*. I addressed those (here absent) cranks, by rejecting up-front some of the usual sorts of rationalizations for the Dresden torching.

The first sentence—about no justification—which you have finally stopped pretending I didn't write, was in order to preempt Holocaust denial nuts. THAT pre-emption failed, in the limited sense of not stopping a torrent of deception and verbal trickery from that fringe of *luna*.

There is, in reality, no basis for a "moral" debate here. We both agree that the firebombing of Dresden in World War II was morally wrong.

Your holier than thou "moral" posturing is complete bunk anyway, since no one trying to make a career out of pretending the Nazis did not deliberately kill millions of Jews, gives a hoot about basic morality, but THAT—despite your tenacious obsession at shoving this irrelevancy down my throat with any manner of falsehoods—is a matter for ANOTHER place and time. The issue here is Friedrich's book and Barnouw's review.

SMITH: You wrote “It … [burning the children of Dresden—you phrased it differently] … served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe.” Your sentence caught my attention because in it you suggest very clearly that if any of the three criteria you mention had been achieved, then burning the children of Dresden might very well have been morally justified. I thought it a commonplace thing to be said, but one with a murderous sub-text. I thought I would bring it to your attention.

And now you appear to believe that the deliberate killing of Jewish civilians by Nazis morally justifies the deliberate killing of German civilians by Republicans and Democrats. If you are not suggesting that, what are you suggesting? I would argue that Germans are fully human in the same way that Jews are fully human. And that Nazis as a matter of fact were fully human in the exact way as were the Democrats and Republicans who buried them. This is what we might want to refer to in this exchange as viewing the issue from a perspective, as you have it, of “basic morality.” But

then I suppose you will now look around for some "other" morality that is not quite so "basic."

You write: "The issue here is Friedrich's book and Barnouw's review." That was the original issue, the one you first addressed. You began it well enough with your first sentence, but lost track of your basic morality by the second. It was that second sentence with its murderous sub-text that caught my attention.

CLARKE: I expected your Holocaust denial nuttiness. Normally I am not so blunt off the bat as I was on this page. I was polite and sympathetic when you first crashed the HNN party a year or two ago. Even wasted an hour or two on your bizarre website. But then I saw what you were really up to. Not enjoying Baja the way you should be. Rejoicing in your ignorance of history. Wasting your life. To correct just one of your latest lies: As should be evidenced by the time I have spent on this page, with you chasing your tail, I DO support open debates with Holocaust Hoax Neo-Nazis, global warming obfuscators, "creation scientists," and Elvis channelers.

SMITH: I find that you are especially taken with my Baja experience, of which I believe I have published only one story online. You have referred to it more than once here. I have always taken it to be part of my discipline as a (failed) literary writer to address the weaknesses in my character. I've been working at it for years and remain far from finished. This one Baja story that is online deals in significant part with how I sometimes, oftentimes perhaps, forget to zip up my fly and my wife has to call it to my attention, particularly when we are out on the town. You appear to especially like this story. I will not speculate.

It occurs to me only in this moment that my inclination to work with the weaknesses of my own character is directly related, is the root if you will, of my inclination to work with the weaknesses of American character rather than the weaknesses of the character of the others. I have never made this connection before. Peter, I have you to thank for this little insight. Thank you.

You write: "To correct just one of your latest lies: As should be evidenced by the time I have spent on this page, with you chasing your tail, I DO support open debates with Holocaust Hoax Neo-Nazis … "

Re the Nazi bit: I find that Nazis have been demonized. They carried out a lot of brutal and stupid campaigns against others, but the primary charge against the Nazis is that they used WMD to murder innocent, unarmed civilians. Can we agree on this? Let's go step by step and not get excited. The Nazi administration used WMD to kill innocent, unarmed civilians—that's the charge. Therefore, Nazis were uniquely monstrous. I don't believe it. That doesn't mean it is not true. But the Nazi WMD is a taboo subject in the American university. You support, or accept, the taboo, and think those who want to break the taboo are lunatics.

My view, as an American focusing on the weakness in the character of American culture, not culture of the "other," note that it is common knowledge that the Americans used WMD (fleets of heavy bombers and nuclear warheads) to intentionally kill (murder?) innocent, unarmed civilians—as in Dresden. The question that we do not want to face in America, though we talk about "Nazis" endlessly (as you appear to), is this: What crimes against humanity did Nazis carry out during WWII that Democrats and Republicans did not carry out?

These two paragraphs are intimately related to your first post on this page: "There cannot be any justification whatever for fire-bombing 'the Paris of the Elbe.' It served no military purpose, it did not bring the war closer to an end, and it did not assist in the post-war reconstruction of Europe." Do you not see what your second sentence implies, how it undermines your first? If it were only you, it wouldn't matter. But the moral justification for Americans burning, and causing children to be burned, all over the world is that Germans used WMD to kill innocent, unarmed civilians during WWII. I think you are trying to dodge the bullet here. It's your right, of course.

SMITH (After no response from Clarke): Dagmar Barnouw wrote (in her stunning review of an apparently stunning book): "Friedrich's documentary narrative of Allied total air war, the power of the evidence he compiled, has caused German, British and American critics to brand his book as 'revisionist.' But these critics have also been notoriously unwilling to question the official narrative of W.W.II; it has been much safer for them to embrace in remembrance the general unchanging Goodness of victory than to consider the terrifying details of defeat."

Simply put, and on the mark.

I have refrained from using her review of this horrific accounting here because there is so much in it that can be used to address how burning the children can or cannot be morally justified that we would need hundreds of posts to get through it. I addressed one sentence—one sentence—in your brief criticism of her review, and after an exchange of thousands of words I am unable to draw out a focused response from you on that one sentence. You will not take responsibility for it. I can only imagine what it would be like to try

to address the contents of Barnouw's entire review here in a cultural milieu driven by a professorial class that is unwilling to take responsibility for an open debate on morally justifying the mass murder of children using WMD, which necessarily would involve a full, free, and open examination of all the WMD used [by all], or allegedly used, in the mass murders.

For six decades Americans, encouraged by the American professorial class (as a class), have morally condemned the use of WMD by Nazis to murder Jewish children, at the same time morally justifying the use of WMD by Americans to murder German children. The American professorial class routinely argues, by how it encourages intellectual freedom here, but will not tolerate debate there, that it is worse to murder Jewish children than it is to murder German children. They appear to have convinced themselves, for what I suppose are both personal and professional reasons, that Jewish children are to be considered more fully human than German children. Many appear to believe they are on the side of God here. I rather think they are on the side of a bottomless vulgarity.

CLARKE: (No further response. The exchange has ended.).

NEWSDESK UPDATE

ROBERT FAURISSON

On 26 April the EJP (European Jewish Press) reported that a controversial three-day academic seminar discussing the legitimacy of denying the Holocaust had been strongly criticized by the Union of Italian Jewish Communities (UCEI). Held on April 17-19 at the University of Teramo in central Italy, the event gathered historians, journalists, lawyers and writers to analyze Holocaust denial. A UCEI press release slammed the conference, entitled, oddly, "The gag history."

Professor Claudio Moffa, a speaker at the seminar, responded by condemning the "media's slander, the economical damage, the judicial persecution and the professional ostracism imposed on those historians who are considered to be negationist [revisionist]".

Speakers included Robert Faurisson, who gave his contributions to the seminar via a video conference as he has been denied entry into Italy because of his negationist views.

According to UCEI's president, Renzo Gattegna, "what has really surprised us is the fact that accredited historians who may have historical views and analyses we do not share, but who we know have nothing to do with negationist lies decided to take part in this initiative …"

Interesting. Accredited historians who are not revisionists agree to participate in an event in which Faurisson publicly contributed. How often has this happened over the last thirty years?

The second week in May I received a note from Robert:

"Dear Bradley: On May 18 I am supposed to deliver a speech in an Italian university (Teramo on the Adriatic Cost). The professor who invited me is Claudio Moffa. Of course the University President said that he will forbid it taking place. Jewish organizations, professors, lawyers, and many other people are protesting against my being invited by Moffa. Many people are also on the side of Moffa. It seems the situation will be dangerous but I have decided to go."

Of course, Faurisson will always "decide to go."

In the event, Faurisson was prevented from holding his talk at the law faculty at Teramo University. He had been invited by Claudio Moffa, a professor of Asian and African history and director of a master's program in Middle East studies. Moffa cited academic freedom in defending the invitation. The university first ordered him to withdraw the invitation because Faurisson's credentials were academically illegitimate.

Later, as protests mounted over the planned speech, the rector decided to close the building for the day because of rising tensions over Faurisson's presence. The decision to close the building was taken "following repeated warning signals from students, teachers and national and international opinion concerning the lecture scheduled by Professor Robert Faurisson," said a statement by the rector, Mauro Mattioli. "The climate of tension could have presented a risk to the safety of students, teachers and administrative staff."

It was reported by the university public relations office that Faurisson had attempted to hold a press conference in a hotel in town but this was cancelled too, so he addressed journalists in a public square. Meanwhile, it appears there was a brief altercation between Faurisson and a group from Rome say-

ing they belonged to families killed in the Holocaust.

On 18 May John Hooper of *The Guardian* wrote a short piece on this affair titled "A Step Too Far?," and asking: "Should Holocaust deniers be prevented from airing their views? And, if so, how far is it right to go in stopping them? The questions arise because of what happened over here on Thursday night in the central Italian university city of Teramo … [I]t is also worth noting that the rector had been given a clear indication by Italy's centre-left government of what was expected of him. In a letter quoted by *La Repubblica*, the higher education minister, Fabio Mussi, said "inviting to an Italian campus a figure ... who denies the gravity of the Shoah has no academic merit, but merely bears witness to a mediocre provocation".

Hooper ends his piece with:

"For professor Moffa, on the other hand, it is a question of academic and intellectual freedom. His website vaunts a declaration of support for his initiative, signed by more than 20 other Italian academics. The professor claims that he is not himself a Holocaust denier. But his most recent relevant posting to the site is entitled 'Why Faurisson and the "deniers" convince me more and more'.

"Picking up on the prison sentence given to David Irving and the various penalties inflicted on his guest, he poses the following question: 'Why is ... judicial harassment that smacks of manic obsession necessary if the arguments of Faurisson and Co are indeed "unfounded?'

"Answers anyone?"

John Hooper has a couple dozen articles posted on his Webpage, including this one on the most recent Faurisson affair, "A Step Too Far?" Readers can respond and comment on each article. Responses average from zero to 15 or 20 per each article. As of this writing there have been 235 responses to "A Step Too Far?" That's "so far."

Largely negative. You know the arguments. Among those who responded was our own Rodrigo Mendoza. Twice. Here is his first published response.

Rodrigo Mendoza, 20 May: On the question of whether "Holocaust denial is hate speech" consider this... Is the Holocaust story itself not "hate speech"? Is it not hate against the Germans for the charge of having exterminated six million Jews? Consider the crucifixion of Christ. Mel Gibson's largely Biblical film "The Passion" was charged with being "hate speech" because it left some with the belief that he was accusing the Jews of responsibility for Christ's execution. Here the charge (whether made by Gibson or others) is considered hateful. However, denial of the charge is considered legitimate.

No one calls Jewish denial of the plot to execute Jesus "hate speech." So the accusation -- you killed him! is what is considered hateful and not "no we didn't." Jump to the Holocaust. The charge against a people of having committed horrific crimes including making soap out of cadavers, lampshades, handbags, and generally murdering people through various means of different types of poison gas and bullets is protected by law.

Don't the Germans have a right to examine the accuracy of these charges? At one time it was claimed that 2 million people were killed at the Concentration Camp Majdanek. Today, the officials at Majdanek say the number was around 78,000. Check it out at the official Majdanek or Auschwitz Websites. Still a crime? Sure! But one worthy of investigation. Why should a publisher of a detailed analysis of Majdanek (Germar Rudolf) be languishing in a German prison?"

Members of the CODOH Forum are now posting revisionist arguments on the Webpage of a leading British newspaper, while History News Network out of James Mason University is publishing, and even featuring, revisionist challenge to the German WMD story. It's all good.

DAVID IRVING

Irving was no sooner out of prison in Austria than he was back on the continent creating press. Most recently (18 May) he was thrown out of an international book fair in Warsaw where he was displaying and selling his books published by his own Focal Point publishing company.

Exhibition chief Grzegorz Guzowski, head of the Ars Polona company, ordered the immediate closure of David Irving's stand, Focal Point Publications, on the third day of the Warsaw Book Fair, and the cancellation of his planned lecture on the political problems of writing modern history (is this an irony or what?) in the Mickiewicz Hall of the Soviet-era Palace of Culture that evening.

The Focal Point stand was a popular draw for two days with many visitors from Eastern European countries. During this final morning at the stand Irving had already recorded four television interviews with Polish news corporations. He signed several publishing deals with eastern European publishers, including one with a Danzig-based Polish publisher, for his explosive memoirs and for the Heinrich Himmler biography on which he is working.

Intervening in a television interview being given by Mr. Guzowski in front of the stand, as security officials hurried to pack up its contents, Mr. Irving said, "It is ironic that Poland, whose freedom Britain has twice fought to preserve, is now surrendering to such outside bodies once again."

Irving planed to remain in the country for a few more days to visit Auschwitz and other Nazi concentration camps in Poland. In fact, on his Webpage, he has already uploaded new photos of himself visiting "The Wolf's Lair," Hitler's bunker, Goering's bunker, and Himmler's headquarters—all in "northern Poland." David Irving—there is no one like him.

SIEGFRIED VERBEKE

I first heard that Siegfried Verbeke was out of prison via an email distributed by Fredrick Toben at the Adelaide Institute. I contacted Siegfried and quickly got a brief response.

It is true, he is out of prison after fifteen months, if I understand his English correctly. Five months in a Belgium prison, and ten in prison in Heidelberg, Germany. Meanwhile, there are still two charges coming up in Germany for, as Irving has it, having an opinion on history. They may surface by the end of the year. Siegfried writes that "the challenge goes on." He writes of needing a couple months to recover and solve the family and financial problems caused by his imprisonment.

"After this experience I feel very sorry for Germar and Ernst. Prison is awful in general, but is worse in Germany."

THE LAST WORD

I am being encouraged to develop a page on MySpace, the Internet site with the largest audience in the world, some say 200-million accounts and growing by a quarter-million per day.

MySpace started out being a place for kids to hook up with one another, but quickly developed into a site for everyone to promote his business or himself. Earlier this year it was sold by its young founder to Google for 640 million dollars. It was beyond me, the success of the site, and then the vast amount of money suddenly involved. When I was in Los Angeles last week where I was given an introductory tutorial on how MySpace works and I see that I should be there.

The important thing to recognize about MySpace is the obvious fact that it is "media." Internet media. Media—the cultural heart of America, or where American culture reveals what is in its heart. For better or for worse. Media is where America "universalizes" itself, or most of itself. Those elements in American culture that the culture does not want to universalize are "universalized" by media that is elsewhere—in Iran for example, or Venezuela, or half a hundred other media centers around the world.

A couple weeks ago when I was still working on the HNN page with Peter K. Clarke (Internet "media"), he wrote that he wanted to talk about history while I wanted to involve him in a "moral" debate. He was right. How can the two be separated? More than that, why should we make any effort—ever—to keep them apart?

The weakness of "media" is that it cannot deal well with "fact" because there is, literally, no end to the accumulation of fact. We have to decide, oftentimes very subjectively, who is more or less right, and who is relatively good. Therein lays one of the strengths of media. Media reveals personality, thus human relationship, in a way that fact cannot. Being in relationship with personality allows us to make a subjective decision about the value of what the other is telling us. We don't want to ignore fact, but we do not want to ignore the "feeling," the true reaction, we have to the one who is expounding fact.

This is the notion that Arthur Butz touched on here last month with his review of "Grandma's Ashes." He suggested that theater (media) might sometimes be a better vehicle for reaching the public with revisionist arguments than "formal historical analyses."

I could go on about this, but here we are. The end.

Bradley

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